

## The Brethren Evangelist,

THE BRETHREN CHURCH PAPER,  
Ashland, Ohio.

### The Church and Field

Brother Brown is going to Pennsylvania. He may get over into Virginia before he gets back.

Ashland shared with other towns all over the United States in holding memorial services in honor of General Grant.

Bro. Jacob Gebhart of Gage county, Nebraska, writes us that he has had affliction in his family so as to hinder him from preaching much, lately. We sympathize with brother Gebhart in his afflictions.

Bro. Bashor may stop at Ashland on his way to the Sunday School Convention and Dedication at Masontown, Pennsylvania, September 11-13. We hope he will do so; his presence would be inspiration to us.

Bro. H. R. Holsinger having gained relief from Boarding Hall cares and responsibilities, will now break up house keeping and devote his time exclusively to College and church work. See notice of his sale next Saturday in advertisement columns.

Bro. Samuel C. Stump, of Falls City, Nebraska, writes us that he expects to start out in the missionary field in Nebraska the coming Fall; and he promises to remember the EVANGELIST in his travels. We are glad to hear of this good resolve from brother Stump.

WATERLOO, IA., Aug. 1st.—We would be glad to rest from the discussion on "Whether the soul is mortal or immortal." We think it the duty of all to honor the Lord, by living according to his will, and thus prepare to meet him in peace and he will give all necessary attention to the soul after our journey through life is over. We think there might be more good accomplished by prompting to present duty, with less speculation in regard to what disposition the Lord will make of things in settling with his subjects. The only safe way is to be sure, we are on the Lord's side. E. SHOWALTER.

LOGAN, OHIO.—On the morning of the 4th of July the Brethren met to remunerate brother J. M. Rittgers for his services as pastor of the Mt. Zion church during the past nine months. Bro. J. M. received his many friends with courtesy and dignity. The donations were generous and much enjoyed by the donors as well as the donee. It reminded me of the words of Scripture, It is more blessed to give than to receive. Dinner being served by the sisters, the day was spent in social worship. Rev. Daniel Hendrix, of Maxville, Ohio, addressed the people on religious subjects, with unusual eloquence. He was followed by brethren Richards and Palmer, with wholesome remarks. The people adjourned feeling that they had spent the fourth profitably and in the service of the Master.

Our cause here is prospering. We have two more applicants. Under the leadership of brother Rittgers with his zeal and energy for the cause of Christ we are marching onward to victory. Bro. R. wants to meet all oppo-

sition fairly, and it is made to retreat before him.

JOHN KISTLER.

FISHERS HILL, VA., Aug. 5.—On last Sunday brother J. W. Hockman and your correspondent started for Providence, about three miles east of Middletown, Va., to hear our brother J. D. McFaden proclaim the glad news of salvation. We had heard and read of him and therefore we were anxious to hear him. He delivered a powerful sermon to a large congregation, in the open grove. We in our imagination had thought to see a comparatively old man in the person of brother McFaden, but found him to be a young man, not yet thirty, I would suppose, silver tongued, and full of Biblical knowledge. I hope he will have success in his meetings.

Bro. E. B. Shaver also preached a good sermon, in the evening. The people about this place seem to be concerned about their spiritual welfare, judging from their attention and attendance.

The editor did some of his best labor when he wrote the article, "The Weightier Matters and Matters not so Weighty," in EVANGELIST No. 30. Also "Serial of Instructions Inviting Grave Research," is ventilating a great many dark corners. Brethren Mason, Miller, and a host of others are doing good by their writing.

The EVANGELIST, I think, is of the greatest importance to a person or family.

Your correspondent, in a former article made a mistake in saying a congregation of Brethren had been organized in Frederick county. It was in Warren County, the two counties being so close together at that point that it was thought to be in the former county, and I did not know any better until told by a German Baptist minister.

J. A. COPP.

### Notes of Travel.

I left Fort Scott, Kas., Sep. 23rd and took the cars westward to brother Joseph Rubles, near Redfield, this county, and on Saturday morning, brother Ruble, wife and daughter, and I, all started for brother A. J. Hixson's in Labette county, some sixty miles south of this. We went by private conveyance from brother Rubles, and had a splendid opportunity to see the country and the crops, which are good. I do not think I ever saw so many apples in travelling the same distance before. We passed through the flooded district of the Neosho River bottoms where everything in the shape of crops has been washed away. The destruction is indeed very great, and the loss a sad one to the farmers, as they cannot repair it this year. We forded the Neosho River some eight miles east of the Osage Mission, and arrived at brother Hixson's at sundown—forty-eight miles from where we started in the morning. We found brother Hixson and his excellent family all well. We had a little exhortation meeting at brother Hixson's the same evening, and enjoyed ourselves very much.

Sunday morning we all went to the church near brother Richard Arnold's where we had a

very good meeting, for the Lord was with us in the Spirit.

After meeting we went home with brother and sister Arnold. Bro. Arnold is building one of the finest dwelling houses in Labette county, and calls it Progressive Head Quarters.

We had meeting again at 7 P. M. We had a fine visit though the weather was very warm. We started for home on Monday morning and when we got to the river it had risen some from rains that had fallen above, but we had to ford it or go a long way around by the bridge. We forded it but came near being washed off. But the good Lord preserved us and we got home safely, for which we are thankful to the Lord.

We have been informed since our arrival home that one of the Conservative minister's daughters was baptized while I was gone, and when the question was put, "Will you conform to the order?" her reply was "I will conform to the Gospel." This is significant.

Brethren and sisters both East and West let us cut loose from all man-made law and have nothing but the Gospel as the man of our counsel, and let us progress toward God—onward and upward until we gain immortality and eternal life. There are but two sides to our church trouble; where do you stand? Are you for a form of dress? If so, why not go to the Old Order Brethren where you belong. If you cannot accept a form of dress as decided by A. M., then you are a Progressive and stand on the Gospel alone platform.

Conservatism is a misnomer, and we think that the day is not far distant when all will be Old Order or Progressive.

M. D. WATSON.

### A Surprise.

According to the preconceived arrangements with which I am unacquainted, about one hundred people came upon me August 1st, and surprised me. It was a total surprise. Most of the persons present were members of the church; but members of other denominations were also present with their baskets. The thermal rays of the sun were intense. The crowd being too large to eat in the house, the rattling of dishes was soon heard in the barn. Temporary tables were soon constructed and laden with the good things the people had brought. The dinner being ended the summons went out, "All things are ready: Come." The surprise was not all over then yet. A part of it, consisting of a gold coin and some currency, lay under my plate. The dinner being eaten brother Samuel Deffenbaugh stated the object of the surprise, to which I attempted a response. The afternoon was spent pleasantly. The older persons had good old-fashioned talks, while the younger spent their time in singing. We had some good musicians here, and the music rendered was excellent.

Taking all in all the day was a very pleasant one to me and I believe to all. It was a happy surprise. It did me much good by way of encouragement. Although I felt unworthy to be the recipient of such a tribute, yet, I accepted it none the less cheerfully. Your desire to surprise

me shows a cheerful appreciation of my weak efforts, and I shall strive with renewed encouragement to do better work than heretofore. Now let me have your prayers, let each one have the other's prayers, you shall have mine, and then let us see whether we can not have another surprise,—a spiritual surprise. Oh, let us ask God for a glad surprise. Would to God that we might have a little pentecost. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Again I say, thank you all, I presume next will be my turn.

A. A. COBER.

Glenford, O.

### Communion Notice.

The Brethren at Roann, Wabash county, Indiana, expect to hold their communion meeting on Saturday evening, September 26. An invitation is extended to all who wish to attend.

J. L. ZOOK.

There will be a communion meeting at Fort Scott, Bourbon county, Kansas, on September 4th, commencing with preaching at 2 P. M. Communion at 7 P. M. sharp. We have hired a large church, and extend an invitation to ministers and lay members. By order of the church.

ELD. M. D. WATSON.

### Dead Ducks.

BY NOSAM.

So, writing against the use of tobacco by our ministers is, according to brother Spanogle, "wasting ammunition on dead ducks." I am sorry he has such a disparaging opinion of tobacco users. I am not so very sure that I understand the meaning of the expression. However, I have a dim recollection of very lately reading somewhere—probably in the EVANGELIST—an anecdote which may throw some light on this subject. An infidel judge had a Christian colored servant. Sambo would often tell the judge his religious experience, and about his doubts and fears and conflicts. One day the judge said to him, "Sambo, how is it that you Christians are always talking about the conflicts you have with Satan. I am better off than you are. I don't have any conflicts or trouble, and yet I am an infidel and you are a Christian—always in a muss—how's that Sambo?" This floored the colored man for a while, and he did not know how to answer. A good while after this, they were out hunting together. The judge blazed away at some ducks and killed one and wounded another. Sambo was ordered to go at once and capture the crippled duck, lest it might escape, but not a word was said about the dead one. The colored man now saw his chance to answer the infidel's question. Calling attention to his anxiety to recover possession of the wounded duck, while the dead duck was left alone, Sambo went on to philosophize after this manner: "Well," said he, "Ye see as how dat ar dead duck's a sure thing. I se wounded and I tries to got away from de debbil. It takes trouble to catch me. But, massa, you are a dead duck, dar is no squabble for you. The debbil hab you sure."

I would not like to place tobacco-users on a par with dead ducks. I have a more hopeful opinion of them. Oh, no! my brother, not "dead ducks." They are merely wounded—wounded with a pernicious habit that has hardly one redeeming trait in it.

Our brother asks, "Will you be kind enough to prove to me by the Gospel of Christ, that a moderate use of tobacco is any more sinful than a moderate use of pork, coffee, tea or wine?" I feel a little humiliated to find the pure name of Christ and tobacco mingled together so recklessly by a Christian minister. When a thing is wrong, the moderate use of it will never make it right. But I am willing to leave the tobacco question to the sober, honest judgment of every Christian, and I will have no doubt as to its fate. Its use by our own ministers—those who should be the teachers and example of the people—will be universally condemned except by the few who are slaves to the habit. I once remember a brother minister, who, when he was taken to task for his excessive use of the weed, excused himself by saying that he had Scripture for it. When asked to quote it he replied, "He that is filthy, let him be filthy still." Comment on this is unnecessary. All it needs is application.

I am also asked, "Have you never known a single, solitary Christian who used tobacco, that was respected as a Christian?" Of course I have; but I also know that had he quit the use of tobacco, he would have been more respected. It is true that we are all very short in our duties to God and to one another. But that should not discourage us. Let us all try to reach higher. My brother must not understand me to insinuate that I have attained to the standard prescribed in these items. Often when denouncing the faults of others we condemn ourselves. This in many instances has been my case. When we preach Christ, and point to his immaculate life, we are not always supposed to have attained to that perfection ourselves, but rather that we are striving for it. If my brother is doing the "very best" he can, then I am sure using tobacco will not be one of his faults; for I believe the "best" act a professing progressive Christian can perform is to quit bad habits, and reform from that which is justly offensive to so many good people.

It is indeed a sign of the degeneracy of Christians that after all that has been said about tobacco, that they "still buy it, pay for it, and use it." I cannot see how that is any argument in its favor. But I hope that by this time our brother has repented of writing his article in justification of the use of tobacco, and will for his own sake at least, cease placing himself among the "dead ducks."

### Public Sale.

The undersigned will offer at public sale, at the College Hall, on next Saturday, August 16, 1885, at one O'clock P. M., cow and calf, and a nice lot of household furniture, hay in the mow and potatoes and other vegetables in the ground.

H. R. HOLSINGER.